THE EVENING FIRE-SIDE;

OR

Weekly Intelligence

IN THE CIVIL, NATURAL, MORAL, LITERARY AND RELIGIOUS WORLDS.

CALCULATED PARTICULARLY FOR THE PERUSAL OF THE YOUNG, AND THOSE OF RETIRED HABITS OF LIFE.

PUBLISHED INDEPENDENTLY OF ANY INTERESTED PARTY ATTACHMENT, AND WITH SPECIAL REFERENCE TO THE PRINCIPLES OF TRUTH AND PURITY.

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FOR THE EVENING FIRE-SIDE.

In reviewing the 35th number of the Evening Fire-side, an essay signed SPECULATOR, particularly drew our attention, from the general tenour of which, we were ready to believe it intended, as a piece of satire. If so, it indeed does no credit to the author, as it arises out of a question (proposed in a previous number) truly just, and rational. Every enquiry that involves a disquisition of the laws of nature, however trivial it may appear at first sight, will claim the attention of every true Philosopher, and friend of Science, and elude the shafts of ridicule thrown by vain pretenders to wit or criticism. Considered, then, in this point of view, we look upon the performance in question as unworthy of animadversion. We shall therefore proceed to examine its merits, as a philosophical discussion.

Our author *very properly* begins the question he is about to solve, with ejaculations of admiration, at the scientific labours and discoveries of the human mind. Though this may seem like a digression, it is, however, *perfectly philosophical;* as the reader's mind is thus prepared for a survey of the *" wonderful discoveries" which he (SPECULATOR) has made in "exploring the arcana of nature," as will appear in the sequel.

We are next informed of the "approach of a period," but to its nature or "formal appearance" we are left to conjecture: it is no doubt a "moral discovery, immensely exceeding in depth of penetration" the "specific limits" of our comprehension.

If we may judge from the tenour of our author's language, he unquestionably considers *wind* and *air* as two distinct substances. How *ridiculous* the doctrine of *other* Philosophers, which teaches that wind is only air in motion!

Lest any one might doubt of the *existence* of wind, we are told that it is rendered "visible to the naked eye" by being "incorporated" with vapour and smoke: i. e. if we do not mistake the meaning of the word incorporate, that they enter into combination with the wind, and *are not* simply mixed with or diffused in it, as is generally supposed. Hence we have a triple compound, which, to supply a "technical defect" of our *Philosopher*, we will call a *vapo-smokate of wind;* a substance hitherto undiscovered!! Continuing to speak of fluids, he has by the word "*within*" *ingeniously* conceived their several "orders and dependencies" to be very well represented by a number of concentric circles; but he has omitted giving us a sign for this original idea: I will supply this "technical defect" by calling it *encyclotheria;* i. e. in our vernacular tongue, *fluids in circles.* Of these, the "principle" of attraction seems to occupy the centre, and "traverses its influences in all possible directions;" another is termed an "*ethereal fluid,*" and is said to be much more "rare and active" than the wind, hovering on the *surface* of the land and water, and sometimes travelling *against* the wind. Now this *discovery* completely detects the *fallacy* of a law, which Newton and others have laid down in Hydrostatics, i. e. that a fluid, lighter than the surrounding air, will ascend until it meets with an atmosphere, whose specific gravity is the same with its own.

In the *encyclotheria* above mentioned are placed Electricity and Magnetism.—Of these, the latter, the author believes, to be much more universal than has hitherto been supposed. This is proved by the *fact*, that "breathing for an extended breath" upon the glass cover of a compass, in which a needle is contained, its magnetic "properties" will be *restored*, if lost, and the needle revivified. From this experiment it may be inferred, that man is continually expiring the magnetic ether, and that hence, he is a *homo magneticus*, and not a *homo sapiens*, as Linnæus has ridiculously asserted! Out of this also arises two important queries; 1st. that as man is a *homo magneticus*, and consequently woman, a femina magnetica, and, as we may reasonably suppose the same modification of the magnetic ether in them, that is observed in the north and south poles of the loadstone, which are known strongly to attract each other;—I say, these positions being granted, may we not reasonably infer that magnetism is the great cause of the loves of the sexes, so universal?—And 2dly. May we not also account for the various contests which arise between man and man, and between whole nations, by supposing them to be *magnetised* in the same manner, as the north poles of two loadstones which powerfully repel each other? To this fluid then may we attribute, on the one hand the reproduction, and on the other the destruction of the human race! the desolation of empires, and the overthrow of states and kingdoms!

But our *learned Theorist* does not confine his speculations, within the "specific limits" of our atmosphere; he soars in thought sublime to the most distant, the most elevated regions of boundless space! He advances the boldest conjectures, as to the "principles, substances, and constituent forms" of the "Empyreum."—He even gives us some reason to expect by the term "should" that he will one day go on a voyage of discovery, *pennis non homini datis*, to that remote part of the universe!! How *vast* his thoughts!—His views how incomprehensible. Withdraw thyself, reader, if thou canst, for a moment, from these *sublime*

* The words marked thus "—" are quotations from SPECULATOR.

speculations,—alight upon our earth once more, and exclaim with *us* and Horace, nil mortalibus arduum est!

Were we to follow our author to the end, instead of a sheet, we should have a volume. It is with *regret*, that we have to conclude, without being able to display *all his excellencies*; a few more, only we will mention. Heat, flame and fire, he considers as distinct substances. He *proves incontestibly* that flame can exist without fire and vice versa. Hence, is *exploded*, the former doctrine that heat, &c. are all modifications only of caloric and light; and that all the phenomena of combustion are caused by the different degrees of affinity which the combustible substances have for oxygene, or vital air, and the quantity of the latter present at the time of combustion.

JACOBUS CAUSTICUS.

FOR THE EVENING FIRE-SIDE.

It would be a great gratification to the human mind, were it possible by any mode of address, to induce mankind to shew greater humanity to the inferior "orders of creation."—I am not one of those who believe it sinful to destroy life for the support of life—on the contrary, I feel assured, that the mass of life and consequent enjoyment is encreased, by one animal being destined as the food of another.

But this opinion, far from inducing me to destroy life wantonly, or take it away in an inhuman manner, would lead to a direct contrary conclusion: hence I am pleased to discover, that in England, they have adopted a mode of slaughtering cattle, more consistent with humanity, and Christian feeling, than that savage method in use here.

If I mistake not, it was a direction of one of the Cato's of Rome to his friend, to sell off his aged slaves; and too many among us, though they may never have heard of Cato, are actuated by the same base principle! how degrading to humanity is it, after either man or beast has spent the prime of his life in our service—when the vigour of youth is gone, and ease and good treatment is requisite to support the shattered frame, to see either the one or the other, consigned over to merciless hands to be wrought hard, fed sparingly, and condemned to wear out the small remains of life in wretchedness.—It has not been my lot, Mess. Editors, to be placed in that situation, where injuries of this kind are practised upon man—but I have been compelled to notice some instances of inhumanity to brutes, which have been cause of considerable pain to me.—Can it be possible that a man, whatever character he may assume, is a humane one, who after a favourite horse has been in his service with approbation for ten or fifteen years, for a trifling compensation consigns him to misery, want and pain, for the remainder of his life.—Surely he who created both man and beast, will regard the sufferings of both, and the authors of them.

The practice of destroying birds, especially by shooting into a flock with small shot, is so contrary to the dictates of humanity, that no person who reflects upon it with propriety, can, I think, be guilty of such a violation of those feelings, which ought on all occasions to influence us, to do the least possible injury, consistent with what is needful for our subsistence.—A mistaken idea I believe has obtained currency among us, that birds are injurious to the farmers, and therefore they ought to be destroyed, no matter how.—I do not by any means subscribe to the consequence, and I doubt whether birds upon the whole are injurious, nay, I am assured that more benefit arises from their increase than injury.—Insects destroy more of the products of the earth, I apprehend than birds, 100 fold—and it is upon those insects that most species of birds subsist—hence the propriety of suffering the one for the extirpation of the other.—I have neither leisure nor abilities, to place this subject in that strong point of view which I could wish—and therefore beg the Editors of the Fire-side to examine an "Essay on the Animal Creation" in the Monthly "Visitor" Vol. 6th, and Observations on Birds, in the "Monthly Magazine or British Register for the year 1802," pages 5 and 205, as I should be much pleased could both find a place in their paper.

P.

FOR THE EVENING FIRE-SIDE.

After ARIEL had made known his determination to put on a mortal form, and follow fortune in the lower world, the Queen of Fairies made the following speech:

Why, fickle favourite, abdicate thy throne,
And leave thy gentle Queen to reign alone?
Repent, return,—remount thy "Airy Car,"
Or "Sail sublime on Evening's brilliant star."
Adventurous Sprites, who ocean's dangers dare,
May learn too late their element is air.

But if your leader should forget his worth,
Descend from fields of air to stroll on earth:
If low ambition taint your champion's soul,
If thirst of wealth his wavering thoughts control:
"Ye Sylphs and Sylphids" on your hero wait,
Avert the dangers of a mortal state;
When prospects languish, dissipate despair,
Re-kindle hope, and banish every care;
Preserve your ARIEL an unsullied name,
And urge him on to honour, wealth and fame.
Exclude remembrance from his earthly mind,
And throw a veil o'er joys he left behind.
For even in dreams should former scenes appear,
If one soft sigh should vibrate on his ear,
From *her* whose eye awoke his *sleeping* "flame,"
'Twould check his progress on the road to fame.
From all that renders impotent and vain,
The best laid schemes, adventurers should abstain.

He seems aware that mortals sometimes err;
In wisdom teach him what he should prefer.
When Sprites contend, let erring mortals quake,
They will succeed when *honour* is at stake.

But after wandering in that nether sphere,
Thro' every clime, from temperate to severe;
If "*Russian snows*" no treasures should unfold,
And "*Libya's sands*" refuse to yield their gold:
If when exhausted his gold-gathering skill
In "*Sythian wilds*," his purse is empty still,
Recall the *wanderer* to his realms in air,
His spirits cheer, his sorrows sooth and share:
Teach him this truth, which mortals ought to know,
That "disappointment waits on all below."

FORILLIO.

FOR THE EVENING FIRE-SIDE.

To the Editors.

If I understand the drift of the Anecdote respecting *Samuel Fothergill* and *Admiral Terils*, forwarded by your correspondent "G." it goes to shew that the principles of the Admiral were similar to those of S. Fothergill, and that the instance which the former related, of "a union and communion with the Divine Intelligence," was corroborative of the correctness of the testimony entertained on that head by the Society of Friends. It appears to me, that the "happy experience" of the Admiral, is completely at variance with the principles of Friends on the subject. If, (as the Admiral says he knew "by happy experience,") the "union and communion with the Divine intelligence" resulted in the command to "*Go fight the French fleet*," surely the testimony of Friends, which is "*against all fighting*," must be incorrect, or at least liable to some exceptions. Their principles do not admit of even defensive war, nor resistance in any shape; and yet the Admiral, who did not wait to act on the defensive, but *went and attacked* the French fleet, says "the event *proved the certainty of the Divine intimation!!*" Can it be that the "Divine Intelligence" prompts an *Admiral* to go and wage offensive war against his fellow beings, and at the same time induces *Friends* to hold forth a testimony "against *all* fighting?"

Is it to be supposed, that this "Intelligence" will unfold principles to those, whom the dispensation, which teaches that "nation shall not lift up sword against nation," "has not reached," in direct opposition to those unfolded, where this dispensation has had "a beginning?" If this be admitted, then I fear the day is far distant when nations shall cease to "learn war any more." It must be granted that it is right for the warrior, as well as every other man, to act agreeably to the "Divine intimation;" and if that leads him to battle, the prospect of an universal peace must be an illusive dream of the imagination.—But I consider the Anecdote as extremely mal-apropos, and by no means illustrative of the principle which it appears intended to inculcate. If I am incorrect in this opinion, your correspondent "G." will no doubt be so good as to set me right.

LECTOR.

Aug. 21*st*, 1805.

FOR THE EVENING FIRE-SIDE.

The Sprite who lately bade adieu,
Ye Bards—to *greatness*, and to you,
Altho' 'tis said his farewell ditty,
Is neither sensible nor witty;
Has not depreciated much,
It only wanted MAB's last touch:
The QUEEN was griev'd—I dare surmise,
The tears stood trembling in her eyes;
When ARIEL made his last petition,
He found her in that sad condition;
Unqualify'd much aid to lend him,
Altho' quite anxious to befriend him:
Mab had some cause, 'tis true, to moan,
Calypso's fate was now her own:
This may account for want of spirit,
And every other kind of merit:
When first this scribbling champion rose,
He pleas'd his friends and sham'd his foes;
But as we find his last the worst,
The effect of course is now reverst.
He's been, 'tis true, a prying shaver,
But still I'll shew him special favour.
'Tis not my way to sneer or flatter;
So what I know about the matter,
I will ingenuously relate,
Unprejudic'd by love or hate:—
For, reader, know—in TRUTH I glory,
I hardly ever told a *story*:
Tho' none in converse sweet have seen us,
Civilities have pass'd between us;
And ARIEL knows I wish him well—
May prosperous gales the canvass swell,
And waft him safe to JACQUE's dominions!
There—by examining opinions,
I find that fortune cannot dodge him,
Nor from so strong a hold dislodge him;
Even five per cent commissions *I* know,
All counted down in ready rhino,
Would make the *poorest* poet prosper,
And even *out gingle* cousin PHOSPHOR:
Poor PHOS! he thought to climb Parnassus,
By secret, unknown, easy passes;
But no one ever got upon it,
Thro' epigram, or song, or sonnet;
He never was a skilful climber,
And could not act a part sublimer,
He saw the prize he wish'd to share,
But kick'd the bucket in despair.
Excuse my length'ning this narration,
By speaking of my dear relation:—
Now to the hero of my story,
Ere this, o'er head and ears in glory;
When he returns loaden with riches,
He'll mix no more with sprites and witches:
Soon as he leaps upon the land,
Perhaps you'll see him hand in hand;
With one whom CARE could never wrinkle,
Known by the name of

TOBY TWINKLE.

FOR THE EVENING FIRE-SIDE.

Observing an essay in the 35th number of the *Fire-side*, which came all the way from *Boston*, and was headed with the attractive title of "*Useful Information*," I was readily induced to give it an attentive perusal—but before I had gotten half through it, it caused such a "*constagnation*" of the mind, as had well nigh destroyed the "*crasis*" of my ideas. It appears to be the design of the writer, to "expose to the public" the medicinal virtues of the Hop; which, if he had done in a moderate and comprehensible style, by plainly narrating the facts on which he founds his opinion, he might have convinced his fellow citizens of the utility of the plant, and rendered them a service by giving them the "useful information:"—But it seems that HERBARIUS is disposed to relinquish the "study of Botany" for a little, and to *hop into notice* by "travelling through" the regions of Pathology.—The old adage, "*ne sutor ultra crepidam*" is of very extensive application; and it appears probable from the specimen which HERBARIUS has given of his Pathologic ken, that both Botany and Pathology would be more successfully cultivated, if he were to apply himself exclusively to his travels "through the vegetable kingdom," and the study of those roots and herbs which are to be described in the "Botanical Port-folio."—No doubt HERBARIUS will pass with some of his readers as a profound student of nature, when they look over his sagacious remarks concerning those "*effluvia* that *arises* from putrid substances," and observe with what precision he describes their mode of operating, when received into the lungs. Surely the medical world will be much indebted to him, for the important discovery, that this "putrid gas" when received into the lungs, "will immediately raise a fermentation, and become so acrimonious as to destroy the crasis of the blood at once"—and furthermore, that after it has raised a "*fermentation*," and caused a "*constagnation*," "*putrefaction*" will immediately take place!" The thick-headed teachers of Chemistry have been so ignorant as to suppose that the "fermentation" of an animal substance, and "putrefaction" were the same thing.—It remained for HERBARIUS to explode the error. The modern *innovators* in Science have also considered it as an ascertained truth that "putrefaction" could not take place in the fluids of a living body—that such a state was incompatible with life:—But the dogmas of HERBARIUS teach us quite another principle!—Having laid down his theory of cause and operation, he very naturally proceeds to treat of the remedies which are to "prevent any kind of fermentation taking place in the system." His favourite remedy appears to be the "use of the most *antisceptic* (alias *anti-doubting*) kind of drinks," and under this impression, he strongly recommends the hop, or lupulus; it being "one of the greatest *antisceptics* in nature."—I shall become quite too voluminous if I proceed to notice all the wonderful discoveries which HERBARIUS has made in Chemistry and Pathology, and will therefore conclude by again reminding him of the above mentioned proverb, and advising him to adopt as a motto and guide of pursuit, ne *Herbarius* ultra *Hortum*.

UN PETIT CENSEUR.

August 19*th*, 1805.

FOR THE EVENING FIRE-SIDE.

Perhaps your correspondent in his communication on Almanacks signed "T." which appeared in number 32 of your paper, may have carried the subject too far—there may be a possibility of erring on both sides; even the talents and learning of "T." are no proof against the common imperfection of human reason. I am perhaps as great an enemy to boundless credulity and superstition as himself; but I would merely suggest the necessity of guarding against the opposite extreme of superstition, whilst we attempt to expose the gross superstition of past ages. I would also remind him that it is not the particular situation of the *sun* in the zodiac that is the principal object of attention with *agriculturalists*; but that of the *moon*, not only as it respects the *signs*, but the parts of its orbit in which it moves, a knowledge of which they are persuaded is a matter of material consequence to them, and which is

conveyed to them through the medium of their Almanacks alone—the idea of dogmatically rejecting all lunar influence, in the animal or vegetable kingdoms, without examination, because superstition may have extended this influence beyond the bounds of truth or probability, does not appear to savour of that candour and impartiality which should always govern *men of science* and learning, in their endeavours for the promulgation of truth—many of our *agriculturalists* of the present day, regard the particular situation of the moon in almost every branch of husbandry, and imagine they have discovered by observation and experience, the precise situation of that planet, which is propitious to every branch of their occupation—these notions may appear ridiculous and absurd to *scientific men* who have never had an opportunity of making the same observations, and who can *know nothing* more of this influence than what they derive from their own theoretic opinions; but I believe *scientific men* will find it just as hard to prove by abstract reasoning, all these notions to be *founded in superstition*, as the world to prove them true—for both positions will be found equally *undemonstrable*, as it is a case which will not admit of mathematical demonstration, the nearest approach we can make to an accurate opinion, must be by analogical reasoning, and from observation.—There are many instances which come under the inspection of medical practitioners, as unaccountable as the physical government of the moon, which the present discussion leads me not to enumerate.—Some wherein, both mental and constitutional disorders, evidently appear to be governed by that planet. If there is a strong probability of a secret influence on the human frame, why not on vegetation? the impossibility of discovering the manner of its acting, can be no proof of its non-existence—since we *know*,—nay, are fully persuaded, beyond the possibility of a doubt, that there exists in matter an active principle called *attraction*, which is materially exerted between all bodies within the sphere of our observation—by the secret agency of this principle, the moon acting upon the ocean produces the ebbing and flowing of the tides; none will pretend to deny the secret influence of this invisible agent, yet the manner in which it acts, will probably forever remain involved in impenetrable darkness, a mystery which philosophy is not sufficiently acute in her researches to unfold, and the highest attainment of knowledge we can arrive at, must be from contemplating its effects; why then should we not admit the existence of any other agent equally secret in its operations? Since the wisdom and power of the Creator are infinite! unsearchable! and "his ways past finding out," in the natural, as well as moral government of the universe,—in short, the strong probability of a physical connection between the earth and moon is verified, by the experience and observation of *scientific men*, as well as *agriculturalists:* but I am not acquainted with the cause, why the sun or moon on entering any particular *sign of the zodiac*, should assume the government of one member of the body more than another, during the time it is passing through that sign,—and I am equally at a loss to know how mankind became possessed of that knowledge: but there are many who firmly believe in the government of the human body, according with the twelve signs of the zodiac; it is a safe opinion; an opinion which will do no harm in society; and if those who believe in its truth, injure none by it, why not enjoy it? if it is *founded in superstition*, time will open the eyes of the ignorant, and convince the multitude of the fallacy of such notions; then will the mention of them be naturally exploded from our Almanacks, and more important matter substituted in their place; but if *founded in truth*, it would not only be a *rugged* but useless *warfare* to engage to confute them. I do not *know* that there does exist so strong a sympathy between the earth and moon, as to be productive of such obvious effects as are by some ascribed to it, (having never made any experiments which could throw any light on the subject,) neither do I *know* all these notions of *agriculturalists* to be *founded in superstition*, but I cannot suppose it a matter of any consequenee to *scientific men*, whether they find in the columns of their almanacks a *constant parade about signs*, or *a calendar of agricultural eras*, inasmuch as they pretend to *know* the former to be superstition, and the latter cannot be interesting to them as Philosophers and *men of science*. As for *witchcraft and necromancy*, we have nothing to do with such things in our day, and ought never to mention them unnecessarily, but let them be to us like the heathen *deities* to the *Jews*, *the names of which were never to proceed from their lips*.

PHILETUS.

SELECTED FOR THE EVENING FIRE-SIDE.

THE RETURN OF RAIN.

Parch'd was the earth, and dry
The little channels round,
Through which the fountains give supply,
To cheer the thirsty ground.

Parch'd was the earth, but now revives;
Again the dying verdure lives;
The bubbling fountains play again
And hail the sweet return of rain.

Young Flora wept, the flowers
Hung down the wither'd head;
The little birds forgot their powers,
And warbling music fled.

Young Flora wept, but now she smiles;
Again the flowret's hue beguiles;
The feather'd songsters chant again,
And hail the sweet return of rain.

Lean were the herds, the flocks
Forsook the burning fields;
Starv'd and athirst, the lowing ox
To death submissive yields.

Lean were the herds, but o'er the meads
Now gambol flocks, with herds and steeds:
Fed to the full they sport again,
And hail the sweet return of rain.

Sad was our heart, we wept;
These were our plaintive cries,
Long, long, alas! has mercy slept,
And closely seal'd the skies!

Great God our crimes forgive;
Thy cheering love restore;
Say to us, dying wretches, live!
And let us sin no more.

Sad was our heart, but now we sing;
Glory to God the Almighty king:
His face in mercy beams again,
The dropping skies descend in rain.
Great is our God, and great his grace;
Again he shews his smiling face:
We raise our drooping heads again,
And hail the sweet return of rain.

To the Editors of the Evening Fire-side.

The following sentiments, from a pious author (as far as I have discovered, not much read or known in the present day) having on a late reading, particularly arrested my attention, the query arose, whether thy might not be usefully spread; and from a persuasion that instruction, and encouragement may be drawn therefrom by the observing and religious mind, they are forwarded to occupy a little corner in the fire-side, if thought suitable.

M.

8th mo. 22d, 1805.

"People that wish me well, seeing I have built a convenient and pleasant house, to show their kindness, are apt to wish that I may live long to enjoy it; which I take kindly of them, since I know their wishes are correspondent to their

own natural desires; though at the same time I perceive, that their notions of life and happiness, and mine are very diff rent; for I cannot think this life worth deserving barely upon the account of pleasure, and should be ashamed to put up so unworthy a petition to the all-wise God, as to prolong my life for another end, than for the short and insignificant enjoyments that attend it; as if there were no expectation of a more complete and perfect happiness, than what we enjoy in this world, and, as if the flesh and blood our souls are invested with, were the only vehicles of pleasure. God is infinitely gracious to man, in indulging him in the innocent gratifications of his appetites, and in supplying his wants, whilst he continues him in this world; but that is a very wrong reason why a man should desire, that he may never go out of it; he ought to consider that his conveniences are suited to the necessities of this life, and are no longer useful than that lasts; and it were unreasonable to expect, that this life should be lengthened and propotioned to his conveniencies; as long as we live in this world, a house is necessary; but it is not necessary to live because we have a house; and so long as cold weather lasts a cloak is necessary; but who would wish the continuance of cold weather, because he had a cloak: alas! ths life we are so fond of here, is but the dawning of life; and we must be conducted thro' that gloomy, but short passage of death, into the bright and perfect day, that shall be eternally enlighted by the amazing splendor of the divine glories in heaven: it is immortality that makes life a ravishing and desirable blessing; and without which, it would be but an unprofitable and burdensome trifle, preserved anxiety, and quieted with terror. And how great a weakness of faith, must we discover, when we are capable of preferring a babble of a house, to the eternal enjoyment of the Almighty God; who will first enlarge all the capacities of the soul, to love, desire, resemble and adore him; and then abundantly replenish it, with suitable gratifications: where the soul thirsting after wisdom and truth, will have free access to the blessed fountain of them, and satiate itself with boundless draughts of delight; there it may ever gratify, ever satify its unresonable desires, without extinguishing them; for the pleasures of the soul are quite different from those of sense, which are destroyed by fruition; as they must needs be, since pleasure which has its entire existence in desire, must necessarily increase and abate, live and perish with it; but though pleasure has its existence in desire, yet desire is so far from from being productive of pleasure, that it creates pain and uneasiness, so long as the desire remains unsatisfied; for nothing pleases us, but what we like and desire, yet we must have some sort of enjoyment of what we like, before it can give us pleasure; and for this reason the hungering and thirsting after righteousness is very different from the hungering and thirsting after meat and drink. The thirsting of David's soul after the living God, was likewise very different from that of the hart after the water brooks—though the allusion is exceedingly lively and elegant—for none ever thirst after God and righteousness, but those, who in *some* measure, already enjoy the one and possess the other; and from the knowledge of the pleasure arising from that lesser degree of enjoyment and possession, they are still desiring and thirsting after a greater—happy notwithstanding in what they possess and enjoy, and ravished with the assured expectation of a more full and complete felicity; full in its abundance and complete in its duration; whereas in the natural hunger and thirst of the body, it is pain and want that creates the desire, and the pleasure proceeds only from the ceasing of the pain, and relieving of the want; which makes it differ widely from the other case, where the want of enjoyment is continually relieving, and the present supplies which God affords to the eager desire, at once gratify and inflame it.—But it is a preposterous resolution that some people take, of defering to be virtuous till they grow old, imagining that wisdom is the natural consequence of old age, as if that which is the greatest imperfection of human nature, were most proper to confer upon us, the highest perfection of it. Long observation indeed gives experience; but that is a thing very different from wisdom, though it is the utmost advantage old age can pretend to bestow upon us—it ought to be considered that virtue is a habit of the mind to be acquired with great industry and application, an achievement requiring not only the vigour of youth, but more time also, than old age has to bestow upon it—the chief end of which is to raise us to the utmost degree of purity our frail nature is capable of.

SINGULAR LAW CASE.

(Concluded from our last.)

Testimonies on behalf of the Prosecution, continued.

Moses Anderson testified, that he had lived at Haverstraw, Rockland county; that he had lived there since the year 1791; that he knew the prisoner at the bar well; that he came to the house of the witness in the beginning of Sept. 1800; that he then passed by the name of Thomas Hoag; that he worked for the witness 8 or 10 days; that from that time till the 25th of December, prisoner passed almost every Sunday at witness's house; that during prisoner's stay in Rockland county, witness saw him constantly; that if the prisoner was the person alluded to, he had a scar on his forehead, which he told witness was occasioned by the kick of a horse; he had also a small mark on his neck [those marks the prisoner had,] he had also a *scar under his foot between his heel and the ball of the foot*, occasioned as he told witness, by treading upon a drawing knife; that *that scar was easy to be seen*; that his speech was remarkable, his voice being effeminate; that he spoke quick and lisped a little [those peculiarities were observable in prisoner's speech,] that prisoner supped at witness's house the night of his marriage, in December 1800; that witness had not seen prisoner until this day, since prisoner left Rockland, which was between three and four years ago; that witness was perfectly satisfied in his own mind, that prisoner was Thomas Hoag.

Lavinia Anderson testified, that she knew prisoner at the bar, his name was Thomas Hoag, that in Sept. 1800, he came to witness's house in Rockland county and worked for her husband for 8 or 10 days, then worked for Judge Suffrein; every Saturday night, until the prisoner was married, he and a person who passed for his brother came to witness's house and staid till Monday morning.—That witness washed for him; there was no mark upon his linen; that prisoner if he is Thomas Hoag, has a scar upon his forehead, he has also one under his foot; was certain of the mark under his foot because she recollected that the person who passed as his brother having cut himself severely with a scythe and complaining very much of the pain, Thomas Hoag told him, he had been much worse wounded, and then shewed the scar under his foot.

Witness also testified, that about a year ago, after a suit had been brought in the Justices court of this city, wherein the identity of the prisoner's person came in question, witness was in town, and having heard a great deal said on the subject, she was determined to see him and judge for herself; that accordingly she went to prisoner's house, but he was not at home, she then went

to the place where she was informed he stood with his cart, that she there saw him lying on his cart with his head on his hand, that in that situation she instantly knew him; that she spoke to him, when he answered her she immediately recognised his voice; that it was very singular, shrill, thick, hurried, and something of a lisp, that Hoag had also a habit of shrugging up his shoulders when he spoke, this she also observed in prisoner, that prisoner said he had been told she was coming to see him, and it was surprising people could be so deceived; and asked witness if she thought he was the man, witness replied she thought he was, but would be more certain if she looked at his forehead, she accordingly lifted up his hat, and saw the scar upon his forehead, which she had often before seen; that prisoner then told her it was occasioned by the kick of a horse, witness added it was impossible that she could be mistaken—prisoner was Thomas Hoag.

Margaret Secor testified, that about 4 years ago she lived at Rockland, with her father Moses Anderson, that prisoner at the bar, Thomas Hoag, came to their house in Sept. 1800; that he remained in Rockland five or six months; that he had a scar on his forehead, that Hoag used to come every Saturday night to her fathers to pass Sunday with them, that she used to comb and tie his hair every Sunday, and thus saw the scar; that witness married about two years ago, and came immediately to live in this city; that after she had been in town a fortnight she was one day standing at her door, and she heard a cartman speaking to his horse; that she immediately recognised the voice to be that of Thomas Hoag, and upon looking at him saw the prisoner at the bar, and instantly knew him; that as he passed her he smiled and said, how d'ye do cousin, that the next day he came to her house, and asked her how she knew he was the man—witness replied she could tell better if he would let her look at his head; that accordingly she looked and saw a scar upon his forehead, which she had often remarked upon the head of Hoag; witness admitted she had mentioned her suspicions to her husband, and that her husband had told prisoner of it and had brought him to the house; witness added she was confident prisoner was the person who passed at Rockland as Thomas Hoag.

James Secor testified, that he had been married about two years and a half, that he brought his wife to town about a week after his marriage; that he knew Hoag in Rockland and had repeatedly seen him there; when he saw prisoner at his house in town, thought him to be the same person; witness's wife had mentioned to him Hoag had a remarkable scar on his forehead, and when prisoner was at witness's house, he saw on his head the scar his wife had described.

Nicholas W. Conklin testified, that he lived in Rockland county, that he knew the prisoner at the bar, that his name was Thomas Hoag; that he could not be mistaken in the person: that Hoag had worked a considerable time for him; that during that time he had eaten at witness's table; that Hoag being a stranger and witness understanding he was paying his addresses to Catharine Secor, witness took a good deal of notice of him—thought him a clever fellow—saw a great deal of him—lived in a house belonging to witness; when witness saw prisoner at this place he knew him instantly, his gait, his smile (which is a very peculiar one) his very look was that of Thomas Hoag—witness endeavoured, but in vain, to find some difference in appearance between prisoner and Hoag; he was satisfied in his mind that he is the same person—Hoag he thought was above 28 or 30 years of age; he thought Hoag had a small scar on his neck.

Michael Burke testified, that he lived in Catharine street, that he formerly lived in Haverstraw; that he saw prisoner several times at Haverstraw before and after his marriage in December 1800; that he was as well satisfied as he could be of any thing that prisoner was the same person he knew in Haverstraw; that about two years ago he met prisoner in the Bowery; it was at the time of the Harlaem races, prisoner spoke to witness, said am I not a relation of yours? witness replied I don't know—prisoner said I am, I married Caty Secor, (upon cross examination) witness admitted that he and prisoner had had a quarrel respecting witness calling prisoner Tom Hoag; that the above conversation was after the trial in the Justices Court, and witness when asked if he was at the trial, said he was not—though when interrogated particularly, whether he was not in the court room at the time, admitted that he was.

Samuel Smith was called merely as to the character of one of the witnesses on the part of the prosecution, a Mr. Knapp, and testified that he bore an unexceptionable character.

Abraham Wendell testified, that he knew one Thomas Hoag, in the latter end of the year 1800; he was then at Haverstraw, that he had been very intimate with him, and knew him as well as he knew any man; that he had worked with him, that he had breakfasted, dined and supt with him, and many a time had been at frolicks with him; and that prisoner at the bar was the same man; that he had no doubt whatever about it; that about a year ago witness being in this city, was told by some persons, that Hoag had beat the Haverstraw folks in an action, wherein his identity had come in question; that witness told them he could know him with certainty; that they said, they would send him down to him, that day; that witness was aboard his sloop, saw prisoner at the distance of 100 yards coming down the street, and instantly knew him, prisoner came up to him and said immediately, Mr. Wendell I am told you say you will know me; witness replied so I do, you are Thomas Hoag; that witness was as confident, prisoner is the person, as he was of his own existence.

Sarah Conklin testified, that she lives in Haverstraw; that in September 1800, a person calling himself Thomas Hoag was at witness's house, was very intimate there, used to call her aunt; is sure prisoner is the same person, never can believe two persons could look so much alike; Hoag and prisoner talk, laugh and look alike, would know Hoag from among a hundred people by his voice; prisoner must be Thomas Hoag, had not seen prisoner since he left Haverstraw till to-day.

Gabriel Conklin testified, that he lived in Haverstraw, that he knew Thomas Hoag, that he was at witness's house in September, 1800, and often afterwards; prisoner is the same person, unless there can be two persons so much alike as not to be distinguished from each other; prisoner must be Thomas Hoag; Thomas Hoag had a scar on his forehead, and a small scar just above his lip, (prisoner had these marks.)

[*Further testimony in behalf of the prisoner.*]

James Juyar testified, that he had known Joseph Parker the prisoner at the bar for 7 years past, that he had been intimate with him all that time, that they had both worked together as riggers until Parker became a cartman, knew Parker when he lived in capt. Pelor's house, never knew him absent from the city during that time for a day, excepting when he was working on board of one of the United States frigates about a week at Staten Island.—In the year 1799, prisoner hurt himself on board the Adams frigate, and he then went to his fathers in Westchester county, and was absent near a month, he was very ill when he left town; witness went with him and brought him back again, he was not then quite recovered; recollects perfectly Parker and some other company passing Christmas Eve at witness's house, the year that Parker lived in Captain Pelor's house, which was in 1800.

Susannah Wannell testified, that she had known prisoner for six years past, he married witness's daughter, knew him when he lived in capt. Pelor's house; Parker's wife was then ill, and witness had occasion frequently to visit her, saw prisoner there and almost daily, prisoner, excepting the time when he was sick and went to his fathers in Westchester, has never been absent from the city more than one week since his marriage with witness's daughter.

It was agreed between the Attorney General, and the counsel for prisoner, that the prisoner should exhibit his foot to the jury, in order that they might see whether there was *that scar* which had been spoken of in such positive terms by several of the witnesses on the part of the people.

Upon exhibiting his feet, not the least mark or scar could be seen upon either of them.

In further confirmation of prisoner's innocence, there was then produced on his behalf,

Magnus Beckman, who testified, that he was captain of the City Watch of the 2d district, that he was well acquainted with the prisoner, Joseph Parker, that he, Parker, had been for many years a watchman, and had done duty constantly upon the watch, that witness upon recurring to his books, where he keeps a register of the watchmen and of their times of service, found that prisoner, Joseph Parker, was regularly upon duty as a watchman, during the months of Oct. Nov. and Dec. 1800, and of January and February, 1801, and particularly that he was upon duty the 26*th of December*, 1800.

The Jury without retiring from the Bar, found a verdict of NOT GUILTY.

To the Editors of the Evening Fire-side.

Having met with the following letter from Benjamin Ely of Simsbury, published in the Connecticut Courant, I have to request you to give it a place in your paper, with the adjoining remarks by a New-England farmer.

BURNET.

Whoever can make two ears of Corn, or two blades of Grass grow upon a spot of ground where only one grew before, deserves better of mankind, and does more essential service to his country, than the whole race of Politicians put together.

SWIFT.

Mess. PRINTERS,

Since you have devoted a part of your useful paper to agricultural concerns, I think it will be more read and extensively useful than formerly. The motto of the "Farmer's Repository" from Dean Swift, is a truth, which, if universally known and believed, would be a more effectual weapon against the rant of fiery politicians, with whose lucubrations some of our news-papers are filled, than the most elaborate argument and profound reasoning.

As you have requested communications for this part of your paper, I am induced to contribute my mite for, (not of) information. In the American Museum published in Philadelphia for November 1788, is an essay on the culture of Burnet grass, from which the following are extracts:

"One acre will produce upwards of three loads of hay, and above forty bushels of seed. Horses are fonder of this feed than they are of oats. Burnet bears seed twice a year, and will besides yield a good spring crop. It is not only good for horses, but for all manner of cattle, even for swine."

"After feeding a piece of Burnet of seven and an half acres in the spring, with ewes, lambs and calves, I obtained in the following July from the same, two hundred bushels of very clean seed, as many sacks of chaff, and seven loads of hay. In ten or twelve days after, I turned into it seven cows, two calves and two horses. They all throve very remarkably, and the cows gave more and we thought a richer milk than in any other pasture. The weather was now extremely drouthy, and all our pastures were burnt up, yet the Burnet flourished and grew away as if it had a shower every week."

"The cows ate it greedily. The horses were not so fond of it until two or three days, when they fed well upon it. The quantity of the cow's milk was very much increased in about four or five days, but the flavour of the cream superior to any I ever tasted."

"Mr. Rocque, the discoverer, has found by experience that it will grow in the driest land; for he planted some of it in the gravel walks of his garden, where every thing else is burnt up in the summer."

From the agreeable flavour of Garden Burnet and the copious quantity of seed it produces, I was led to conjecture that it might be the kind mentioned in the essay. I sowed some of it on a dry, rich piece of ground, but from the result of the experiment, am convinced it is not the kind. Should any of the readers of the "Repository" have made experiments of this grass and found it as useful as represented in the essay afore-mentioned, they are requested, through the medium of the Courant, to give information to the public, and also where the seed may be procured.

Having a small farm, under a high state of cultivation, I have made some experiments in farming, such of which as may be thought useful, may be the subject of some future communication.

BENJAMIN ELY.

Simsbury, April 1805.

Mr. Deane, says, "I have had a bed of this grass for two years past on a hungry sand. It has grown luxuriantly, the stems rising to the height of three feet; and the seeds ripened the year it was sowed, though it was not sowed till the end of May. The second year the seeds ripened, I think, in June. The severity of our winter frost neither killed any of it, nor so much as altered the verdure of the stems or leaves. Some of it was cut up and given to cattle, as soon as the snow was off, which they ate very greedily.

"I think this plant bids fair to be a profitable grass in this country, where frost occasions the confining our stocks to dry fodder for six or seven months. For on a pasture of this grass, cattle, horses, and sheep, may feed till the ground is covered with snow; and again in the spring, as soon as the ground is bare.

"It is also excellent for soiling, or to give green to cattle in racks; and when it is made into hay, the leaves are not apt to crumble, or any part of the hay to be wasted.

"They who wish to propagate this grass, may be assured, that there is not the least difficulty in doing it: For it is not only a most hardy plant, but I have not found it to be at all liable to be hurt by any kind of insects. The English farmers recommend keeping it clear of weeds during the first summer, or till it is so large as to cover the ground. This may be done partly by harrowing: for as it is a strong tap-rooted plant, the teeth of the harrow will not injure the roots.

[*Domes. Encycl.*]

SUMMARY OF INTELLIGENCE.

FOREIGN.—Letters from Paris speak of a Congress to be held at Brussels or Ostend, for the purpose of a general pacification.—The finances of the young and spirited Swedish Monarch are represented as in an embarrassed state, and an emission of *iron money* and *paper money* is talked of in his dominions. Several French generals, who were lately at Berlin, were entertained at dinner by the Prussian Monarch! In the Italian Kingdom the Roman Code of laws has been superseded by the Napoleon Code.—By the following paragraph it appears that the predicted change in the affairs of the little Republic of Lucca was about to take place.

The constituted authorities of Lucca, have passed a decree, to be offered to the people for their acceptance, in which it is declared, 1st. That his Majesty the Emperor of France and King of Italy, be requested to give a new constitution to Lucca, and to establish the government in the family of a Prince exclusively of a female succession. 2d. That the Apostolical Roman religion shall be maintained, the independence of the State and the national representation shall be preserved, and the equality of rights and of liberty civil and apostolical; that titles and privileges of birth shall be excluded, with exception only of the *reigning* family; that primogenitures and entails should be abolished; that public services and trusts should be conferred only upon citizens of Lucca, excepting in

the judicatures, and finally that the payment of the public debt should be secured.

MADRID.—The Commandant General at Cadiz has published an order, requiring all persons who have not had the epidemic disorder of last year, to leave the city in a short time. This measure is founded on the observation, confirmed by experience, that whenever this distemper breaks out anew, it always first attacks those persons who had before escaped it.

As the warm season of the year approaches, our government redoubles its vigilance and activity, to prevent the distressful consequences of the revival of the contagion. The cordon in Andalusia, and on the Tagus, has been strengthened. Among other measures of precaution, 50,000 fumigating apparatus are ordered to be prepared, according to the invention of the celebrated French chemist, Guyton-Morveau. These machines will be distributed through the whole kingdom, and particularly in the provinces which have been ravaged by the yellow fever. They are to be fabricated under the inspection of that able professor of chemistry, Don Pedro Bueno.

A number of deplorable instances of mortality from the small-pox have lately occurred in Bath, [England] where the lower orders of the people continue obstinately to resist the progress of vaccine inoculation.

The following extracts of letters from Tripoli and Paris, are peculiarly interesting to the relatives of our captive seamen, and to our commercial citizens.

A letter from Tripoli, dated April 10, 1805, mentions, "By a vessel which Commodore "Barron has sent to Tripoli with money, "cloathing, &c. &c. for our use, we all, this "day, received letters from our friends in "America. I expect we shall, in a few days, "remove to the American House. The "change will be for the better; and we con- "sider our removal as a good *omen*."

"Sir Alexander Ball, Governor of Malta, has sent a liberal present of wine, porter, cheese, and other articles, to some of our prisoners at Tripoli."

A letter from an American gentleman at Paris, whose information may be relied on, states that the drawing of the bills for American claims, had been proceeded in to the amount of five millions of livres, and would be continued until the remaining fifteen millions were drawn for.

Mr. Skipwith was to transmit these bills to their respective proprietors—and it has excited some surprise, as the letter is dated on the 5th of June, that none of them have yet come to hand.

DOMESTIC.—More rain fell in this city on the 28th and 29th inst. than in the couse of nine preceding weeks—the atmosphere has seldom been clouded during that period, mornings and evenings excepted. The health of the inhabitants has, notwithstanding, been preserved, as in the most favourable season of the year.

A Rattle Snake was found dead in the woods between the main road and the plantation of Cleland Kinloch, Esq. about five miles from George-Town (S. C.) a few days since. It was seven feet long, the thickness of a man's thigh, had seventy-three rattles, and its teeth were nearly an inch and a half long.

Near Pinckneyville, the daughter of a man advanced in years, and bearing the title of Colonel, was addressed by a wretch, (whose only recommendation was being in possession of property)—who was every way disagreeable to the lady.—Neither the humanity of the father nor the delicacy of the lover were awakened by this circumstance—the avarice of the one and the selfishness of the other, overlooked every objection of the unhappy girl, though urged with all her power at the very altar, to which she was forced by threats and even blows. To the praise of those in authority in the Spanish dominions, no one could be found to *perform the ceremony.*

Extract of a letter from N. C. dated Nashville, July 20, 1805.

"The expectations of the people of this country are blasted. From the last accounts from Generals Robeson and Smith, our commissioners treating with the Indians, it was thought that all the lands north of the Tennessee river, would have been purchased; but it is now rumoured that our agent Col. Hawkins, and the Creek nation, having drawn all the southern tribes into a confederacy, in which they had agreed not to sell sell any part of their lands without the consent of the whole tribes; and although the Cherokees and Chikasaws were willing to a sale, yet the Chocktaws have positively refused. Generals Robeson and Smith still are waiting on their Council, and it is thought their object is to purchase a small part of the north side of Duck river, for the purpose of opening roads and establishing ferries and stands for travellers to the Natches. It is said, and I believe from good authority, that the whites living among the different nations of Indians, as well as those who own lands and ferries leased out, are the principal cause of an obstruction to a purchase."

The ship New-York arrived here on the 24th inst. in forty eight days from Cadiz, with General Moreau, his wife, and two children. They left the city the 29th. for Morrisville where it is said a house had been taken for them previous to their arrival.

The store of Abraham S. Halett in New-York was entered on the night of the 26th inst. by three black men, who, after opening the desk, and taking out all the money it contained, with several valuable articles of merchandize, broke open a box of claret, and drank to such excess, that they were incapable of carrying off the booty, and were found yesterday morning on the floor in a state of intoxication, and were committed to prison.

It appears that the town of Providence in the state of Rhode Island, is restored to its usual health.

HEALTH OFFICE.

August 27, 1805.

The Board of Health, in conformity to their promise, beg leave to inform our fellow citizens, that nothing materially different from their last report has occurred in the district of Southwark. By a careful attention to the removal of the sick, under the direction of Providence, they hope to able soon to announce the entire extinction of the disease. They feel happy to state that not a single instance of malignant fever has come to the knowledge of the Board within the limits of of the city.

By order of the Board,

DAVID JACKSON,
President pro. tem.

WILLIAM BINDER, *Sec'ry.*

Interments in the different burial grounds of the city and liberties of Philadelphia from the 16th to the 23rd inst.—Adults 25—Children 25—Total 52.

Interments in the burying grounds of the city and precincts of Baltimore, during the week ending the 25th. at sun-rise:—Adults 16, Children 13—Total 29.

TO CORRESPONDENTS.

The Choice, though not pre-eminent in poetic energy, stands high in our estimation, for justness of thought and brilliancy of conception, and shall hold a place among our valuables.

I.'s conjectures have been long known in the world as philosophical truths—a repetition of them in the Evening Fire-side is of course unnecessary.

M. S. is intended for our next. Its present delay is the consequence of needful preparation.

DARBY'S remarks seem well designed, and only want literary merit to entitle them to full approbation.

The communication of our faithful INVISIBLE is for the present suspended; the cause whereof we may find occasion to state at some future period.

CHRISTOPHER CURIOUS. After our laughter had subsided, we were half inclined to give him up to the curiosity of our readers; but after maturely weighing the matter it was thought best to keep on "the sober tenour of our way," and reposite him in that pigeon hole,

"Which never mortal was so fain to shun."

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